1: Holmberg--51 (1941-42) 1950 Siriono
116, 551, 601, 621

"One feature of Siriono society makes it most difficult for the ethnologist to determine the actual constitution of the band. A very active system of teknonymy operates to make the collection of genealogies an almost impossible task. Every time a Siriono is the father or the mother of a child, his name is changed to that of the child with an additional suffix indicating father or mother. This, coupled with the fact that nicknames are also frequently changed, makes it possible for an Indian to have as many as 15 or 20 names during the course of a lifetime. One's father, for instance, will not have the same name after one's own birth that he had after the birth of one's elder brother. Consequently, if the ethnographer asks two people, whom he knows to be brothers, the name of their father, he may get two entirely different names for the same person."

1: Holmberg--51 [2] (1941-42) 1950 Siriono
116, 551, 601

"When I first began to work among the Siriono I remained entirely ignorant of the system of teknonymy until I began to collect genealogies. Analysis of these proved to be useless in establishing relationships between people whom I knew to be related. A dead ancestor was almost always referred to by as many names as I had informants. After 4 months' study at Casarabe—made difficult, of course, by the break-down of the old social organization—I was unable to check my findings by genealogies because of the operation of teknonymy, even though I had acquired a fairly complete knowledge of the kinship system and the rules of marriage through face-to-face relationships."

1: Holmberg--51 [3] (1941-42) 1950 Siriono
116, 551, 601

"By the time I got to Tibaera, of course, my knowledge of the language had increased considerably and I was well aware of the system of teknonymy. Thus when I returned from the forest with the band of Aĉíba-eóki (Long-arm) in October, 1941, I threw away my old genealogies and began systematically to collect new ones from almost every member of this group. Careful analysis of this material, though much of it proved useless, revealed that, even with the operation of teknonymy, certain nicknames in particular tended to persist, and I was thus able to get a number of reliable instances where two men who said they were brothers actually did have the same father and mother. Once having a tangible basis of this kind to work upon, I was able to trace out rather fully, by checking back on old names, a number of genealogies and to work out the kinship system and rules of marriage. I was never able, however, to determine the actual kinship of every band member to every other band member, even though I could record the kinship terms by which they designated each other."

1: Holmberg--54 (1941-42) 1950 Siriono
116, 551, 601

"Kinship terms are more frequently used in address than personal names or nicknames. The latter, however, are sometimes employed in address and frequently (particularly nicknames) in reference. In husband-wife relationships, moreover, special teknonymic usages prevail. After a child has been born, a man addresses his wife as akési (mother-of-child) and he is addressed by her as akéndu (father-of-child). These usages, so far as I know, do not extend to other relationships."

1: Holmberg--75 (1941-42) 1950 Siriono
116, 551, 123

"Nicknames change frequently. Some of the common ones coined at Tibaera were the following: Erúba-erási (Sick-face), IkáNge (Bones), Konómbi-ačíkwa (Tortoise-rump), Eresaia (Blind), Mbe-erási (Snake sick), Eidúa-ekwásu (Big-navel), Aiíti (Close-at-hand), Etómi (Lazy), EréN-ekída (Fat-vulva), and Mbíku (literally 'opossum,' but applied to a man who steals other men's women). While I was at Tibaera, the custum [sic] of nicknaming also extended to me. One of my nicknames which persisted for some time was Kiíwandúsu (Big-deer), because I was known to be skillful at shooting deer on the pampa. I was also variously called Erésa-erasi (Sick-eyes), Eabóko (Long-hair), and Embúta (Beard). By those Siriono who have had contact with the outside a stranger is invariably called taita, the Quechua term for father, old man, or patrón."

1: Holmberg--75[2] (1941-42) 1950 Siriono
116, 551

"No sex distinctions are made in the naming of children, and such things as status differences in names, individual names, and taboo names do not exist. Within the band various people may have the same name. At Tibaera, for instance, there were several people by the name of Seáči (Coati), Embúta (Beard), and Eičá (Clubfoot)."